



87/1274

EX00

358

PERSEPOLIS ILLUSTRATA:
OR, THE
Ancient and ROYAL PALACE
OF
PERSEPOLIS in *PERSIA*,
DESTROYED BY
ALEXANDER the GREAT,
About Two Thousand Years ago ;
WITH
Particular Remarks concerning that PALACE,
And an ACCOUNT of the
ANCIENT AUTHORS,
Who have wrote thereupon.
ILLUSTRATED and DESCRIBED,
In Twenty One COPPER-PLATES.



L O N D O N ;
Printed for S. HARDING, on the Pavement in St. *Martin's Lane*.
MDCCXXXIX.



James Hufiler
of Achlam in Cleveland in
the North Riding of the County
of York Esq 1730

PARTICULAR REMARKS

Concerning PERSEPOLIS and the Ancient Authors who have writ upon that Subject.

The *Modern Writers* both *Persian* & *Arabian* pretend that one of their *Kings* or *Heroes*, called *Giemschid*, or *Zjemschid*, was *ſ* founder of that *Metropolis* of *Persia* & that he called it *Elſtechar*, i.e. cut out of *ſ* rock. They add, that that *City* was of ſo vaſt an *Extent*, that it contained alſo the *City* of *Chiras* within its walls: That *Queen Homai*, *Bahaman's* daughter founded *ſ* Palace of that *City* called *Gihil*, or *Chilminar*, And that the *Monuments* on the hill owe their *Origin* to *Prince Kitschtasb*, ſon to *ſ* 5.th *King* of *ſ* race of *ſ* *Cajanides*, called *Lohoraſp*.

Nevertheless ſeeing that theſe *Relations* are mixed with many *fictions*, which have little probability, & that they no way agree with *ſ* Old *Grecian* hiſtories, nor with the ſacred *Authors*, need ought not to rely upon them. The caſe being ſo, I ſhall not ſcruple to ſay, (with all due reſpect to *ſ* Opinion of *ſ* Learned) that in *ſ* remains of *ſ* Ruins of *Chilminar*, its *Situation*, *ſ* Edifice, *ſ* Figures & their *Dreſſes*, the *Ornaments*, & whatever is to be ſeen there, agrees with the manner of *ſ* Ancient *Persians*, and with the *Deſcription*, which is found of the Ancient *Palace* of *Perſepolis*.

Diodorus of *Sicily*, who is reported to have lived in the time of *Julius = Ceſar*, & of *Auguſtus*, is the only one among the *Ancient Authors*, who hath left us a rough draught of *ſ* Noble *Palace* of *Perſepolis* that was deſtroyed by *Alexander*, *ſ* Great, extracted from *ſ* *Egyptian*, *Grecian*, & other *Antiquities*, which time hath deſtroyed. After that *Author* hath mentioned that *Alexander* had expoſed that *Capital City* of *ſ* *Kingdom* of *Persia*, which was *ſ* real: theiſt in *ſ* *Univerſe*, to be plunder'd by his *Macedonian Soldiers* excepting out of it *ſ* *Royal Palace*: he deſcribes that *Palace* as an extraordinary piece of work in theſe words. This lofty *Edifice*, ſaith he, or *Royal Palace* is ſurrounded with 3 Walls, the firſt whereof being very ſtately is 16 Cubits high, and is Flanked with Towers & a Parapet. The ſecond which is like *ſ* firſt, in reſpect of *ſ* Architecture, is twice as high again. The 3.^d is ſquare, cut out of the *Rock* & is 60 Cubits high. The *Courtines* of them were ſtrengthened with *Pallisades* of *Copper*, and *Gates* of *ſ* ſame 20 Cubits high: The firſt was intended to ſtrike a terror, & *ſ* other to ſecure *ſ* *Palace*; On *ſ* *Eaſt ſide* there of is to be ſeen

<p>TABLE OF CONTENTS</p>	
<p>Introduction</p>	<p>1</p>
<p>Chapter I</p>	<p>2</p>
<p>Chapter II</p>	<p>3</p>
<p>Chapter III</p>	<p>4</p>
<p>Chapter IV</p>	<p>5</p>
<p>Chapter V</p>	<p>6</p>
<p>Chapter VI</p>	<p>7</p>
<p>Chapter VII</p>	<p>8</p>
<p>Chapter VIII</p>	<p>9</p>
<p>Chapter IX</p>	<p>10</p>
<p>Chapter X</p>	<p>11</p>
<p>Chapter XI</p>	<p>12</p>
<p>Chapter XII</p>	<p>13</p>
<p>Chapter XIII</p>	<p>14</p>
<p>Chapter XIV</p>	<p>15</p>
<p>Chapter XV</p>	<p>16</p>
<p>Chapter XVI</p>	<p>17</p>
<p>Chapter XVII</p>	<p>18</p>
<p>Chapter XVIII</p>	<p>19</p>
<p>Chapter XIX</p>	<p>20</p>
<p>Chapter XX</p>	<p>21</p>
<p>Chapter XXI</p>	<p>22</p>
<p>Chapter XXII</p>	<p>23</p>
<p>Chapter XXIII</p>	<p>24</p>
<p>Chapter XXIV</p>	<p>25</p>
<p>Chapter XXV</p>	<p>26</p>
<p>Chapter XXVI</p>	<p>27</p>
<p>Chapter XXVII</p>	<p>28</p>
<p>Chapter XXVIII</p>	<p>29</p>
<p>Chapter XXIX</p>	<p>30</p>
<p>Chapter XXX</p>	<p>31</p>
<p>Chapter XXXI</p>	<p>32</p>
<p>Chapter XXXII</p>	<p>33</p>
<p>Chapter XXXIII</p>	<p>34</p>
<p>Chapter XXXIV</p>	<p>35</p>
<p>Chapter XXXV</p>	<p>36</p>
<p>Chapter XXXVI</p>	<p>37</p>
<p>Chapter XXXVII</p>	<p>38</p>
<p>Chapter XXXVIII</p>	<p>39</p>
<p>Chapter XXXIX</p>	<p>40</p>
<p>Chapter XL</p>	<p>41</p>
<p>Chapter XLI</p>	<p>42</p>
<p>Chapter XLII</p>	<p>43</p>
<p>Chapter XLIII</p>	<p>44</p>
<p>Chapter XLIV</p>	<p>45</p>
<p>Chapter XLV</p>	<p>46</p>
<p>Chapter XLVI</p>	<p>47</p>
<p>Chapter XLVII</p>	<p>48</p>
<p>Chapter XLVIII</p>	<p>49</p>
<p>Chapter XLIX</p>	<p>50</p>
<p>Chapter L</p>	<p>51</p>
<p>Chapter LI</p>	<p>52</p>
<p>Chapter LII</p>	<p>53</p>
<p>Chapter LIII</p>	<p>54</p>
<p>Chapter LIV</p>	<p>55</p>
<p>Chapter LV</p>	<p>56</p>
<p>Chapter LVI</p>	<p>57</p>
<p>Chapter LVII</p>	<p>58</p>
<p>Chapter LVIII</p>	<p>59</p>
<p>Chapter LIX</p>	<p>60</p>
<p>Chapter LX</p>	<p>61</p>
<p>Chapter LXI</p>	<p>62</p>
<p>Chapter LXII</p>	<p>63</p>
<p>Chapter LXIII</p>	<p>64</p>
<p>Chapter LXIV</p>	<p>65</p>
<p>Chapter LXV</p>	<p>66</p>
<p>Chapter LXVI</p>	<p>67</p>
<p>Chapter LXVII</p>	<p>68</p>
<p>Chapter LXVIII</p>	<p>69</p>
<p>Chapter LXIX</p>	<p>70</p>
<p>Chapter LXX</p>	<p>71</p>
<p>Chapter LXXI</p>	<p>72</p>
<p>Chapter LXXII</p>	<p>73</p>
<p>Chapter LXXIII</p>	<p>74</p>
<p>Chapter LXXIV</p>	<p>75</p>
<p>Chapter LXXV</p>	<p>76</p>
<p>Chapter LXXVI</p>	<p>77</p>
<p>Chapter LXXVII</p>	<p>78</p>
<p>Chapter LXXVIII</p>	<p>79</p>
<p>Chapter LXXIX</p>	<p>80</p>
<p>Chapter LXXX</p>	<p>81</p>
<p>Chapter LXXXI</p>	<p>82</p>
<p>Chapter LXXXII</p>	<p>83</p>
<p>Chapter LXXXIII</p>	<p>84</p>
<p>Chapter LXXXIV</p>	<p>85</p>
<p>Chapter LXXXV</p>	<p>86</p>
<p>Chapter LXXXVI</p>	<p>87</p>
<p>Chapter LXXXVII</p>	<p>88</p>
<p>Chapter LXXXVIII</p>	<p>89</p>
<p>Chapter LXXXIX</p>	<p>90</p>
<p>Chapter LXXXX</p>	<p>91</p>
<p>Chapter LXXXXI</p>	<p>92</p>
<p>Chapter LXXXXII</p>	<p>93</p>
<p>Chapter LXXXXIII</p>	<p>94</p>
<p>Chapter LXXXXIV</p>	<p>95</p>
<p>Chapter LXXXXV</p>	<p>96</p>
<p>Chapter LXXXXVI</p>	<p>97</p>
<p>Chapter LXXXXVII</p>	<p>98</p>
<p>Chapter LXXXXVIII</p>	<p>99</p>
<p>Chapter LXXXXIX</p>	<p>100</p>

Particular Remarks

a Piece of Ground containing 4 half Acres, and beyond it y^e Royal hill, where are the Monuments of the Kings.

Moreover tis no wonder if y^e Ruins of that Ancient Edifice, which was reduc'd to Ashes by Alexander the Great 2000 Years ago, do not exactly agree with y^e Description, which Diodorus hath given of that Place; if one considers never so little the great alterations, that have happened in Persia since that time: That after y^e death of that Prince, it fell to y^e share of one of his Captains, who made it Hereditary to his family. That the Parthians conquer'd it afterwards, That the Persians recover'd it by y^e means of Artaxerxes, in the time of Alexander Severus, and Govern'd it a considerable time; And lastly how Mahomets Successors subdu'd it after that.

All these considerations being duly weigh'd, (I say) it is no wonder that Authors differ in their Sentiments; And much more because 'tis to be presumed, that the Fury of Army's, the Tempests, & Earthquakes have intirely destroyed a part of that lefty Edifice, or hath bury'd it in the bowels of y^e Earth. On the Contrary there is occasion to wonder that there are still found at this day many things

according to the Description of Don Garcias de Silva de Figueroa in his Embassy to Persia, That are agreeable to that of Diodorus of Sicily, and those of several other Ancient Authors: And as my Plates agree with those Descriptions, methinks there is no doubt, that the Ruins of Chilminar, are those of y^e famous Palace of Persepolis, which was Destroyed by Alexander y^e Great. Diodorus of Sicily saith in the place before mentioned, That there was a Piece of Ground containing 4 half Acres between that Palace and the hill, where the Kings Monuments are to be seen. I have observed the same thing as well as y^e Spanish Embassador already mentioned, who saith the same thing in his Description of Chilminar except in the Distance, wherein he vary's a little from the Grecian Author. For tho' the Latin Translation of that, which I made use of, allows only 400 foot compass to 4 Plethera, or half Acres of Land, it do's not follow that he meant the ordinary Feet of the Romans or the Greeks. Contrarywise, tho' a certain unknown Author quoted by Salmasius, saith that y^e Greek word $\pi\lambda\acute{\epsilon}\theta\omicron\nu$, Signified among the Romans a Space of ground contain-



concerning Persepolis.

aining 100 square feet, he is sure nevertheless that y^e Royal foot, Called by the Greeks Plathaerius, was 16 Inches long, which is confirmed by y^e same Salmasius. The learned Lipsius thinks also that the $\pi\lambda\theta\epsilon\omicron\upsilon$ was within a small matter like Jugerum agri Romani, or half Acre of land of y^e Roman measure. An account thereof may be found in his Treatise of y^e Military Art of the Romans. Those things being well consider'd, it seem'd to me that my Common Paces agree well enough with the relations of those Ancient Authors; And that helps to prove that the Ruins of Chilminar are y^e same with those of the Old Palace of Persepolis. The famous Isaacus Vossius is of the same opinion in his Remarks on Pomponius Mela. Ptolomeus of Alexandria an Ancient Geographer places also Persepolis in 33 deg: 20 min: of Northern latitude. Strabo, Stephanus, Ammianus Marcellinus, & some others make mention also of Persepolis without taking any notice of its Situation. Salmasius thinks that Ptolomeus, & Ammianus his transcriber have spoken of that City as of a Place which was still in being, tho' he is perswaded that there

remained not any sign of it in their time, & that Alexander had burnt down the City as well as y^e Palace. 'Tis likewise y^e opinion which Quintus Curtius seems to embrace. So whether it be upon y^e account that y^e Greeks & Romans have seldom travelled into Persia, after y^e death of Alexander, or that y^e writings of those amongst them who have discoursed of Persepolis, have been destroyed as several others have; It appears nevertheless from the first Book of the Maccabees, & Josephus's testimony, that the City of Persepolis, which y^e Ancient Persians called Elimais, was still in being, or at least some part of it in y^e time of the Illustrious Antiochus. Whether it was so said because Alexander had not destroy'd it all (as I suppose, or because it was partly Rebuilt since that time is uncertain. I do not see neither why as much credit is not given to those Books of y^e Holy Scripture, called y^e Apocrypha, & to Josephus his history as to the Heathen Writers, & so much y^e more because it is known that y^e Jews were dispersed into all parts, after y^e Babilonian Captivity; & that many of them went & settled themselves in Persia after the death

Particular Remarks

death of Alexander, where I am persuaded their Successors have remained to this day. Yet tho' all this should be questioned it appears plainly by the Arms, the Dresses, & the Ornaments of the Figures, & also by the Hieroglyphicks which are found at Chilmunar, that it was an Ancient Palace of the Kings of Persia, and that it must be that of Persepolis. I shall again endeavour to prove it by the testimony of those Authors who have writt upon that subject.

The Dresses of the Figures that are upon the Staircase are partly shaped after the manner of the Persians and partly like the Medes. Those of the Ancient Persians were of Leather, with a Girdle of the same, according to Herodotus. But they alter'd their fashion after the Reign of Cyrus; And it is certain that the Dresses of the Figures of the Staircase, are the same as they were in Persia, when Xerxes invaded Greece. They used Caps made in the form of Tiars; their Gowns were cover'd with Mails of Iron, which resembled the scales of Fishes, & their Breeches were tyed at the bottom about their legs. Their Shields were made of twisted Ropes, called Gerra, which

the Romans called afterwards, Spanish Bucklers; They carried besides some Arrows, which hung about them, Some short Pikes a great Quiver, & some Javelins made of Canes or Rushes, and a Dagger on their right hip; which Arms they wore in imitation of the Medes. The Cissiers, or Kischiers a Persian People wore in those days Miters instead of Tiars, according to Herodotus. The long Gowns they wore without platts, were the true Persian Dresses, Stola Persicae are mentioned by Caelius Rhodiginus: But Cyrus brought in the platted Gowns for the Nobles of the Kingdom, after he had conquer'd Asia. It was at his first Offering after the taking of Babylon that he distributed some Dresses made after the manner of the Medes to the Persians, who had never worn any such, till then, according to Xenophon. The Staircase where the Figures are represented, proves clearly that the Ruins of Chilmunar are those of the Palace of Persepolis, because the Dress, & the Arms of those Figures, which differ altogether from those now in use among the Modern Persians, shew that, that Staircase stood in the



concerning Persepolis.

the Region of the Kings of the first Race, and even in the time of Xerxes the Great Don Garcias de Silva de Figueroa the Spanish Embassador sent to King Abas, speaks of that Staircase, as of a Piece that represented a Triumph, and yet it is no way like this, now in use among the Persians. For Xenophon saith positively, after he has given the Description of 3^d Offering which Cyrus Offered at Babilon) that all 3^d Persian Kings who have succeeded that Prince, have imitated his manner of Drinking when he appeared publicly, & no Beasts were seen but upon Offering days.

'Tis well known also that the Persians Offered Horses to the Sun, and Oxen to the Moon, as well as 3^d Ancient Ethiopians. The Horses represented the Swiftness of Sun's Course, & the Oxen the Tillage over which the Moon presided as it was supposed. See Xenophon, Heliodorus, & Ludovicus Februnarius.

Nevertheless seeing there are on that Staircase some Figures of Camels, Ases, and He Goats, as well as of Horses and of Oxen, I am perswaded (with all due respect to the Learned) that whatsoever is seen on that Staircase, represents nothing else but the Anniversary of A Kings Birth, and 3^d Offerings made to him, which is a thing in use at this present time, on such Occasions, wherein there is brought to 3^d Kings Table, by way of Offering, Sheep, Deer, &c. ready Roasted. See Athenaeus.

Those kind of Processions are lead by some Persons that wear a Tiara, or a sort of a Crown upon their heads, which Custom was used in the time of Cyrus, under whose Reign the chief Lords at Court, called Equales, were Obligated to attend at the Offerings & at Feasts, with a Crown on their heads; because they believed that the Gods were delighted with seeing the

Magnificence of those who made them Offerings, and accepted them the more kindly. See Xenophon.

The Vessels which these Figures carry along, were probably full of fragrant Herbs, and especially of Myrrh, which things the Persian Kings received cheerfully, tho' from the hands of their Subjects, & Athenaeus relates it.

The Spanish Embassador so often mentioned is perswaded, that the Beast which the Lion attacks, (on the Staircase) is an Ox, or a Bull. But it seems to me rather to be a Horse or an Ass. Moreover it is but an Hieroglyphick, signifying Virtue Triumphing over Strength, and most people know, that the Ancient Persians and the Egyptians concealed their greatest Mysteries under Equivocal Figures, as Heliodorus observes it. And seeing all those Beasts are represented with Horns, tho' naturally they have none, there must be therefore some Mystery in it. That assertion is so much the better grounded, because it is known that Horns were formerly an Emblem of Strength and also of Majesty; and that they have represented the Sun & Moon with Horns, as well as Alexander the Great, whom the Eastern Nations called Dhulkarnam, or 3^d Horned, because he had Subdued two of 3^d Suns Horns viz. East and West.

As to the Scales, most People know that Justice was in great Veneration among the Ancient Persians, as Xenophon observes it: Therefore they carried Scales before the King, and before the Grantees of the Kingdom, to represent Justice: That Custom has likewise been in use among the Ancient Greeks,

and

Particular Remarks

and afterwards among the Romans.

The Figures which are found in *ſ* two first Portico's are pretty like a horse, before and behind, but their heads are almost like a Monkey's; Truly their Tail is not much like that of a Horse neither, but that might be imputed to the Ornaments that are joyned to it, & which were much in use among *ſ* Antient Persians. They are called Sphinxes, because they are like Monkeys: And seeing the Ancients gave also the Name of Sphinx, to a certain Bird, the Greeks and probably the Persians have allowed them Wings. Some Naturalists pretend that they represent likewise the strength of the Volatile & Fixed Spirits. The Umbrella was formerly in use among *ſ* Persians, & Xenophon seems to place the time of its Invention in the Reign of Artaxerxes Brother to Cyrus the Younger. And not in that of Cyrus *ſ* Great, under whose Reign the Persians imitated the Dresses, the Ornaments & the Manners of the Medes, without minding *ſ* heat of the Sun, *ſ* violence of the Winds, or *ſ* variety of the Seasons. But there happened an alteration in *ſ* Reign of Artaxerxes, who addicted himself to Wine and Debauches with his whole Court, and all grew effeminate; so that they were no longer delighted with the Shade of trees, & *ſ* coolness of Grotto's & Caves, to secure themselves from *ſ* Suns heat, Umbrellas were then found out, & Servants were employed in carrying of them.

The 2. Figures Armed with Lances represent *ſ* Tunicae Manicatae or Long Platted Gowns of *ſ* Medes, which the Hastati; or Lanciers, both Medes and Persians wore in *ſ* Reign of Cyrus, & of many of his Successors. That on

their head is a kind of Cap, or Mitre mentioned by Herodotus, in his Description of *ſ* Dresses & the Arms of Xerxes Soldiers and *ſ* Grecian Army. You need only read Rhodiginus with this Author to be thoroughly informed of this matter.

The 3 Figures partly broken, one whereof has a Platted Gown, a Tiara, & Her Chin wrap'd round in a linnen cloth, represents a Persian Priest. M Hyde mentions it in his History of the Religion of the Ancient Persians.

The Figure loaded with Offerings represents a Persian Soldier, who is one of those just mentioned. And I take that which is fighting with *ſ* Lion & is Dressed after *ſ* manner of *ſ* Medes to be an Hieroglyphick, because *ſ* Egyptians, from whom *ſ* Persians have borrowed several of their Customs, represented Strength & Valour by a Lion. You may read Clemens Alexandrinus on that matter. It may perhaps too be a real Fight, *ſ* Medes & Persians having formerly delighted to Fight with Beasts as Xenophon observes in his Institution of Cyrus. Those versed in Antiquity's, may judge of it as they think fit.

The Figures on *ſ* half burved Pilaster are also Dressed in the Medes manner, as has been Observed in discoursing of *ſ* Figure with *ſ* Umbrella. You see a Persian Priest Dressed in the same manner by *ſ* Window, who leads for his Offering a He Goat with a Horn bended downwards. *ſ* Figure of it is pretty Odd, after *ſ* Custom of the Ancients, who set forth their Offerings under divers uncommon Figures, on occasion of a Mysteric Consecration. Heliodorus discourses fully upon that account, and Pignorius also in his Description of the Table of Isis.

The Pilaster full of Figures represents

concerning Persepolis.

a Royal Audience where the King appears sitting on his Throne, with a Footstool, after y^e manner of the Ancient Persians. The Book of Esther mentions it, and Xenophon also. The first Figure which stands behind y^e King is Dress'd in y^e Medes manner; the second in y^e Persian manner, & the third like the first. The bundle of Lances represents y^e Strength & Concord, of y^e Kingdom; And the Figure Dress'd in the Persian manner which stands before that Prince is a Pettinor; y^e other Figures Armed with Lances and Shields, are Guards, who are Dress'd like Medes: these Figures seem to be Rang'd on both sides at a distance.

On y^e most adorned Pilaster, may be seen the Figure of another King, or of a Person of great distinction Dress'd also after y^e manner of the Medes, with a sort of a Crown upon Her head, which Ornament y^e Kings Favorites usually wore. See Xenophon.

The Figures below y^e work, seem to be intended for an Ornament and a Prop to it: They are Dress'd y^e Persian way, The Pilaster whereof the Pedestal is to be, low, shews something like it.

There is found upon y^e Monument cut out in y^e Rock near Persepolis, the Figure of a King before an Altar, on which the Sacred Fire is burning, which was in such veneration among y^e Persians, that they carry'd it in the Army in time of War, upon a Silver Altar, as Quintus Curtius relates it. This Fire was committed to y^e care of Magi, and was never suffered to go out, but at y^e Kings Decease.

He who is supposed to be a King before y^e Altar is Clad in a long Gown after y^e manner of the Medes, with a Crown on his head, holding in his hand a Snake half twist'd. I am perswaded that he is performing an Offering; which is the

more probable, because it is known that Cambyles & Cyrus were at the same time Kings & Magi, and as such, were oblig'd to Offer some Offerings. Therefore when Cyrus attended Cyaxares y^e King of the Medes his Uncle, in his Expedition against y^e Assyrians, Cambyles presented an Offering for his Son, and for his Army. And when Cyrus after y^e Conquest of the Kingdom of Babilon, returned into Persia, Cambyles call'd together y^e Nobles of the Kingdom, & made a Decree, whereby he enjoynd Cyrus to make an Offering himself in y^e behalf of his People, after his Accession to the Crown of Persia, he being dead; And that Ceremony was to be performed by a Prince of y^e blood in the Kings absence. Xenophon makes mention of it, in his Institution of Cyrus. As to y^e Serpent half twist'd, tis known that the Ancients denoted by that Hieroglyphick a King of narrow Dominion, whereas, when they would represent a Powerfull Monarchy, they did it with a Serpent in the form of a Circle, holding its Tail between its Teeth, as it may be found in Horus Apollo. That induces me to think, that y^e Serpent (if it be one) that the King holds in his hand, Denotes y^e King of Persia: And tho' it should be a Bow, my conjecture stands nevertheless, the Bow being a Weapon particularly fancied by the Persians who carry'd it with some Arrows about them, for a distinguishing mark from other Nations. The Figures upon y^e Staircase with y^e Quivers upon their Shoulders confirm it. The small Figure that appears in the Air (which M^r Hyde supposes to be a King, flying, or a Soul soaring up to Heaven) is Dress'd in Her head & body, like that of the King which is below



Particular Remarks.

below her. Strabo saith, that the Persians did not burn y^e Offerings presented to y^e Sun, but parted them among themselves being perswaded, that y^e Gods were satisfied with the Souls of the Beasts Offered to them. For my part, methinks that Figure might very probably be intended for an Oracle, because it Sits on a Tripod, according to the Custom of the Delphians.

The Figures represented on each side of the Tomb, are Dress'd in the Medes way, and those that are between the Ornaments, with their hands lifted up, the Persian way.

The Heads of the Beasts with one Horn, are only Ornaments that represent the Power of Kings, as hath been already observed.

The Sun that appears above the Altar, sets forth the Ancient Divinity of the Persians. As Strabo, & Quintus Curtius observes it.

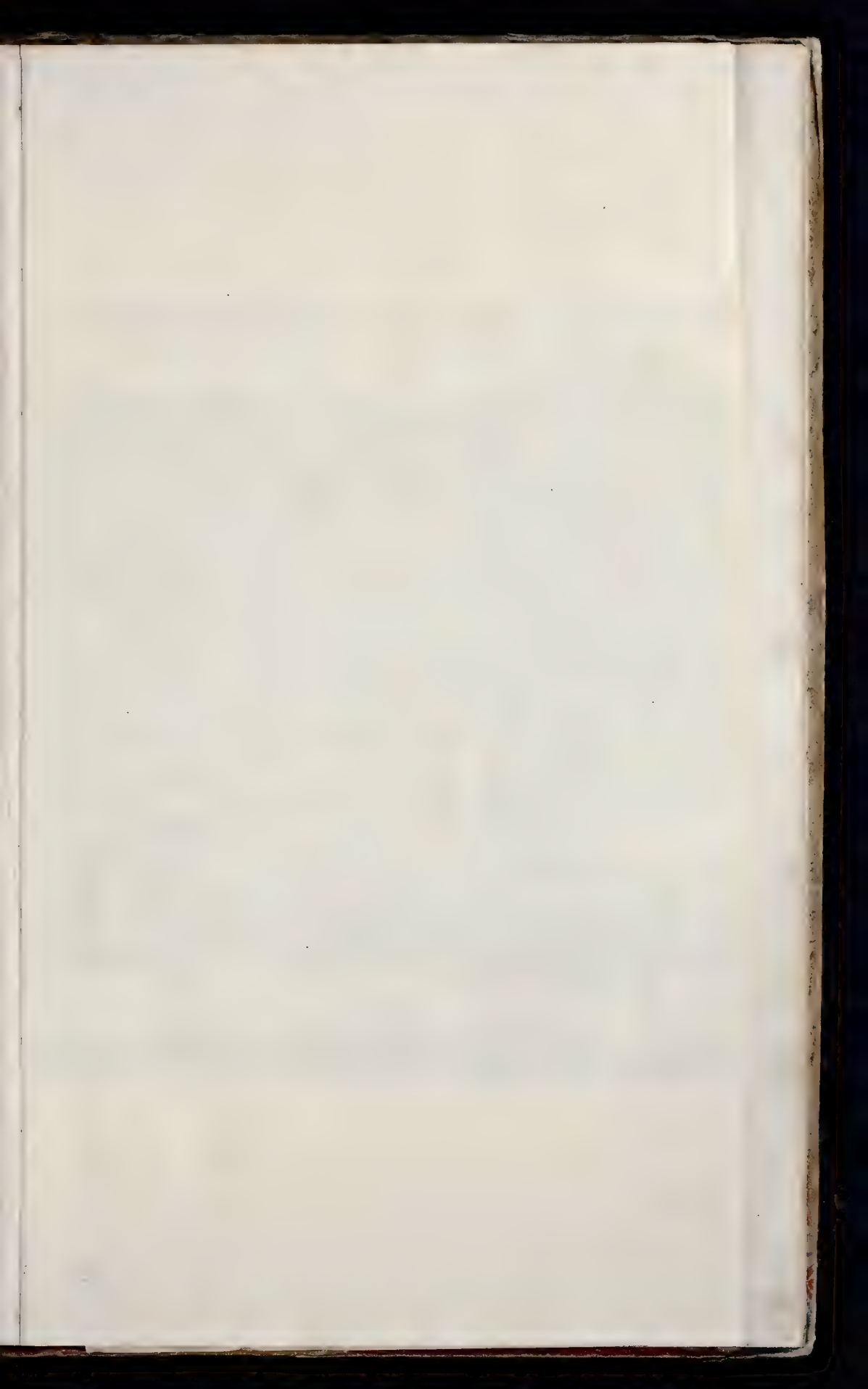
Easily one of the main reasons that induces me to believe that Chilminar must have been the Ancient Palace of Persepolis, is because the Tombs which stand East in the Hill, were formerly called the Royall Monuments.

As to that of Naxi-Rustan, I don't doubt in the least that it is Darius the Son of Hystaspes who order'd it to be built, the outside of that Tomb agreeing exactly with the Description given of it by Ctesias, in his Persian History, out of Herodotus, and with that of Diodorus of Sicily already mentioned.

Observe the sense of these words of that Historian: DARIUS order'd A Monument to be raised for him:

self on A double hill, whither his friends who were desirous to see it, caus'd themselves to be drawn up by A Priest with the help of A Rope.

These things being consider'd, none can deny that there is a great likeness between Chilminar, and the Palace of the Ancient City of Persepolis: but it would be a difficult matter to fix the time wherein it was built; Because when Xenophon speaks of the journey which Cyrus undertook from Babilon into Persia to see the King his Father; he saith only, that having left his Forces in the way, he march'd forward toward y^e City, but do's not name it. Moreover 'tis very probable that the City of Elymais, which was the Metropolis of the Kingdom, was call'd afterw^{ds} Persepolis. As to the Figures and Ornaments that are found at Chilminar, - they have been made since by several Kings.





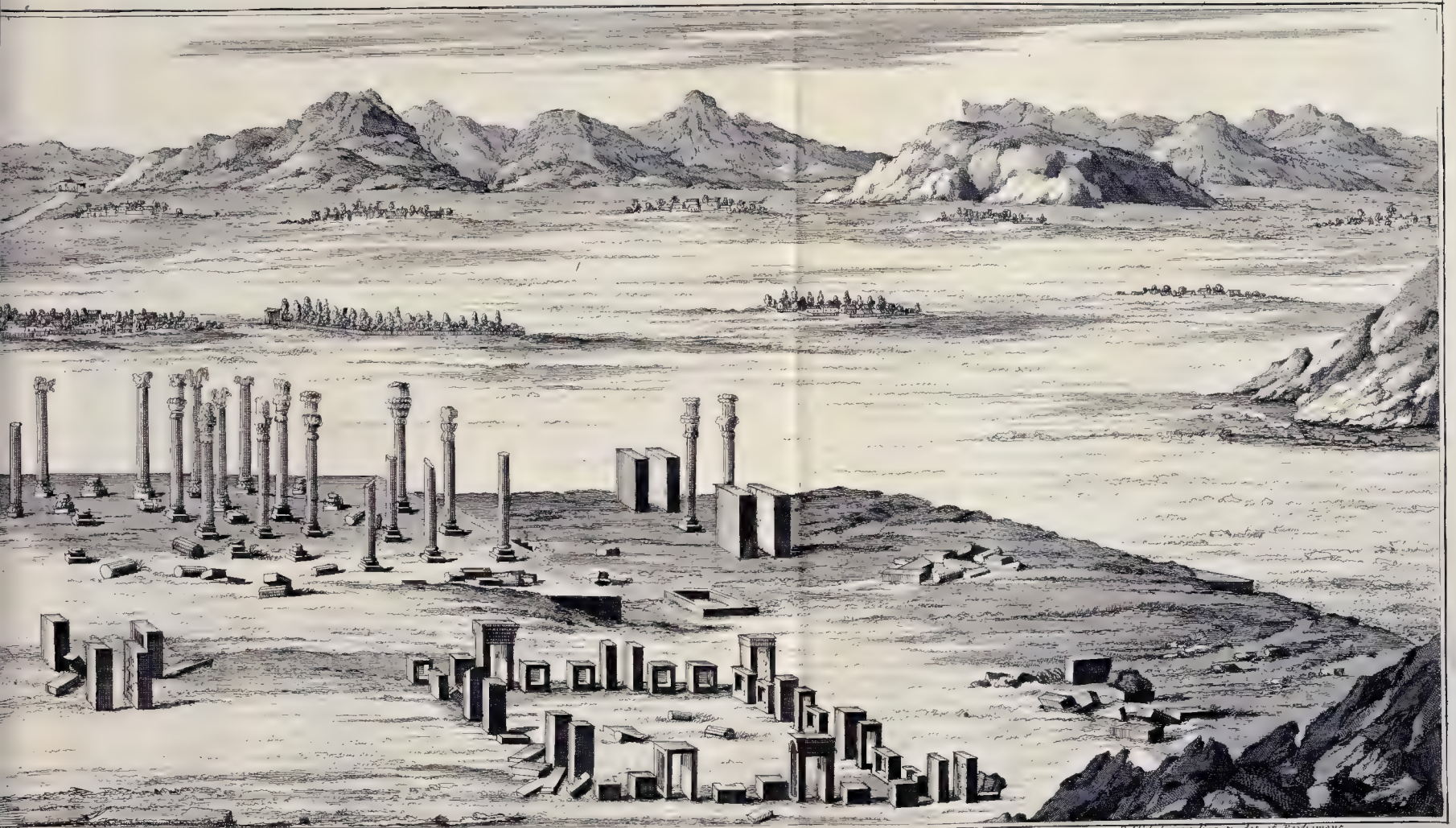
View of the Ruins of Persepolis taken from the Plain A. 1. the two Beasts at the Head of the Grand Staircase 2. 2. the Pillars in which are the



Figel. Bears fronting the Mill. 3. & 4. the Bombs of the Persian Kings. 5. the Grand Staircase. 6. Great and Small Pillars and Pillasters. Published according to the original Drawings.



Another View of the Ruins of Persepolis.

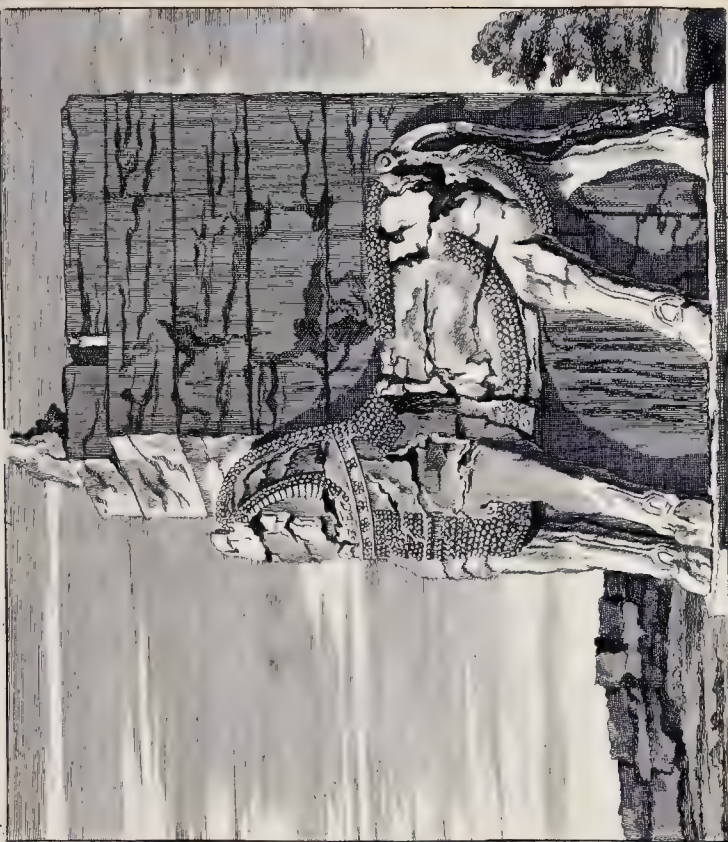


with a view of the River Araxis.

Published according to Act of Parliament.



The Sphinx in the second Portal of Perlepolis.



The Sphinx in the first Portal of Perlepolis.



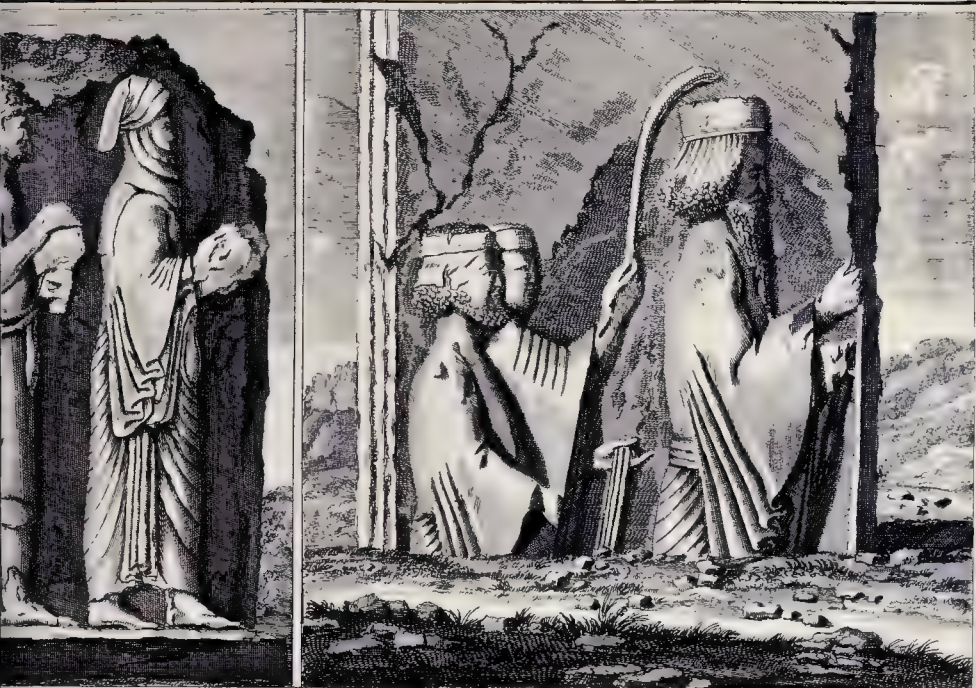




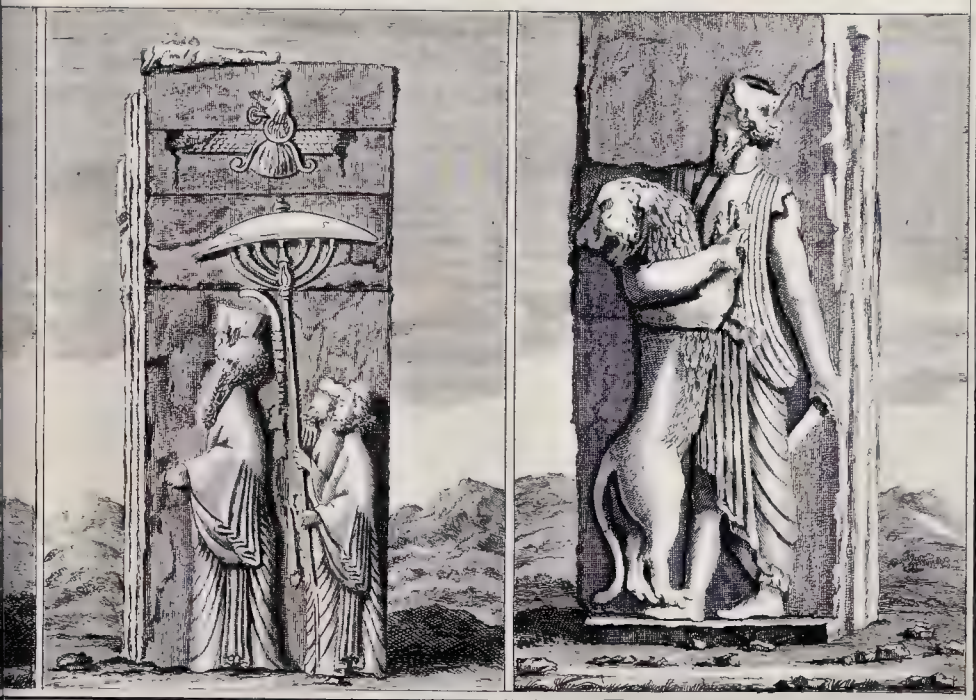
Different Pieces of the



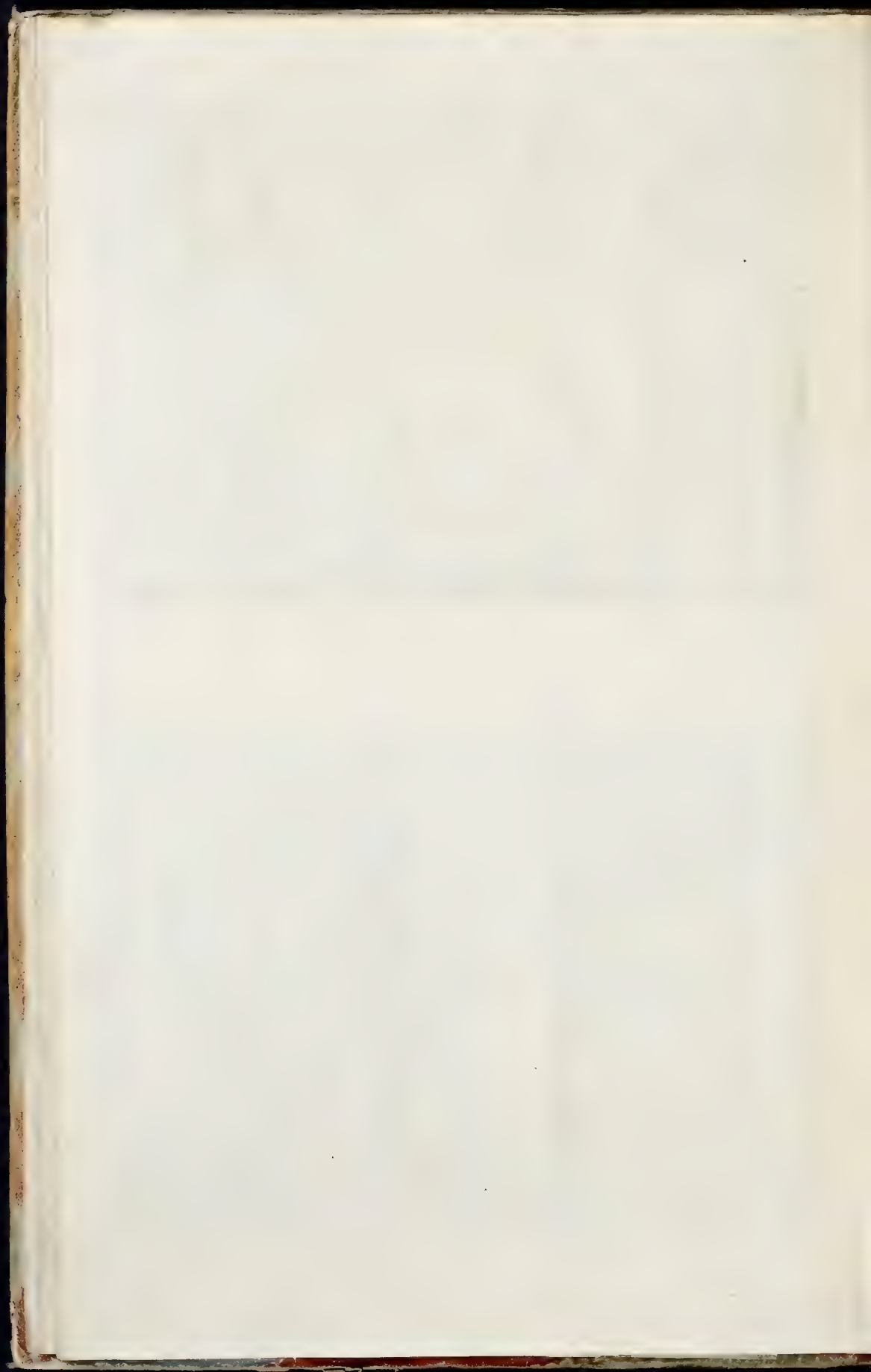
Other Pie

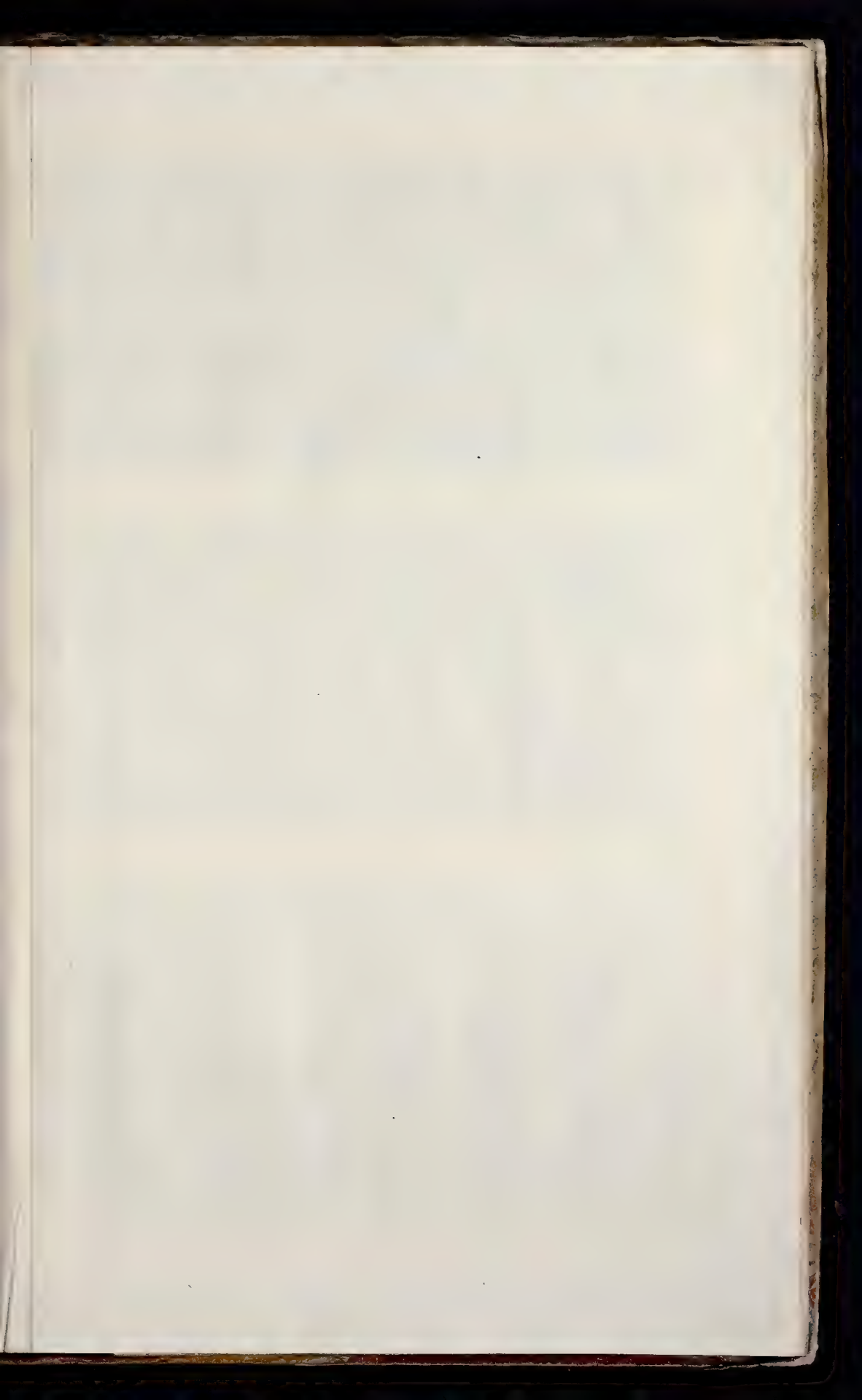


...sters of Perlepolis.



...of the Pilasters.

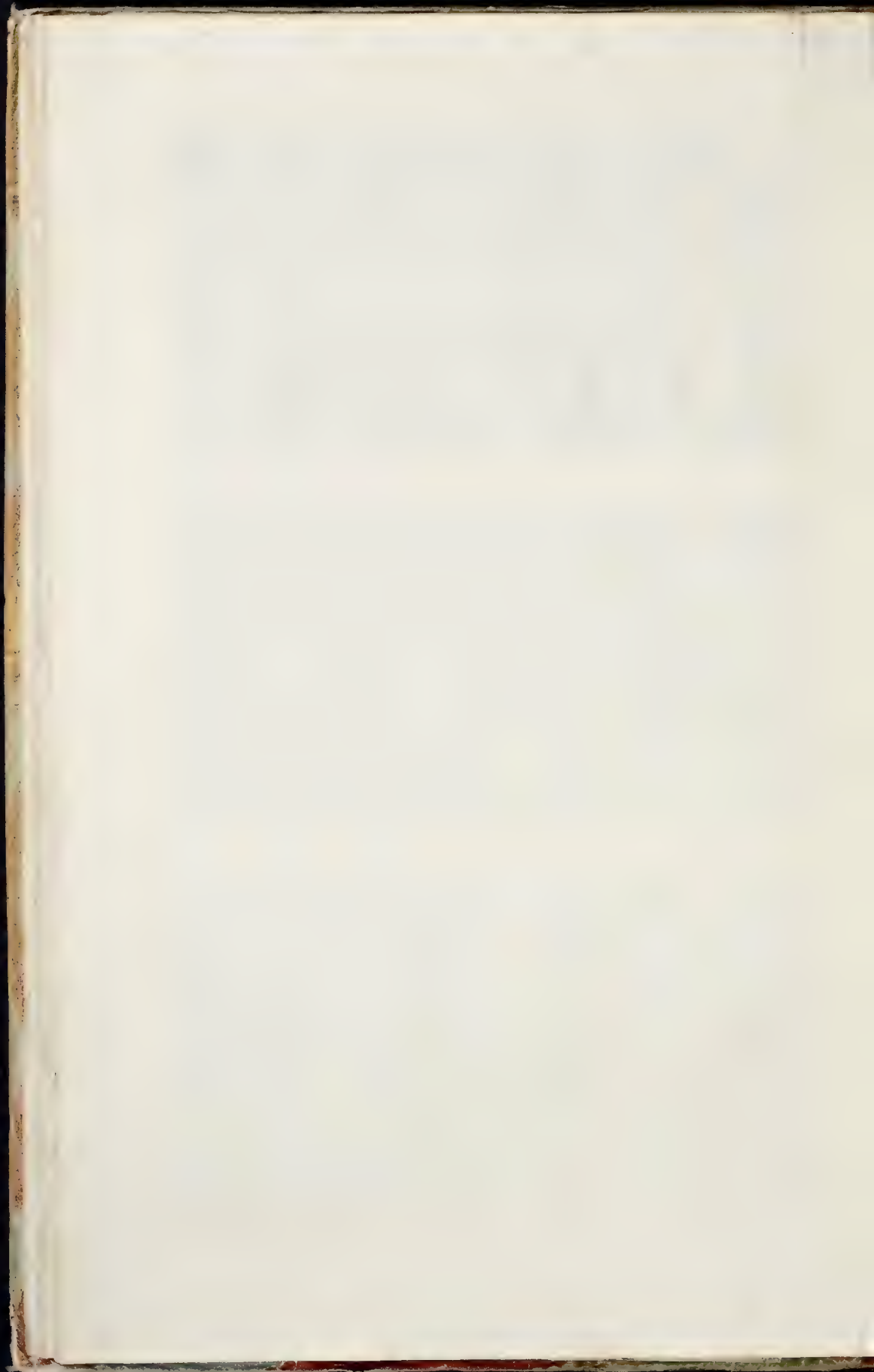






Figures upon the Windows of the S

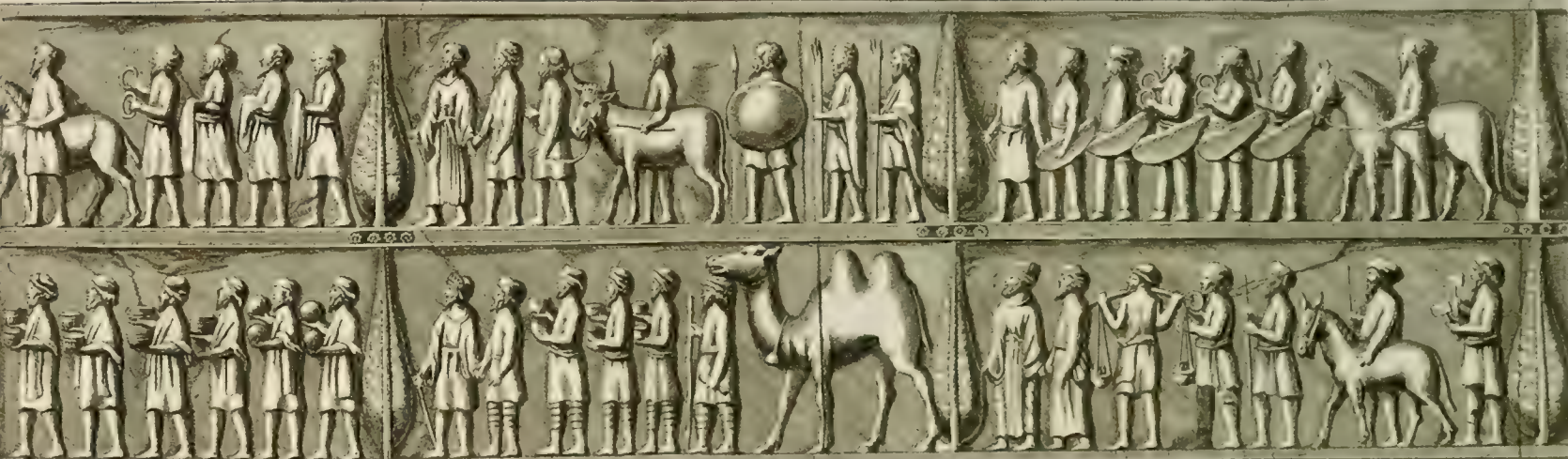








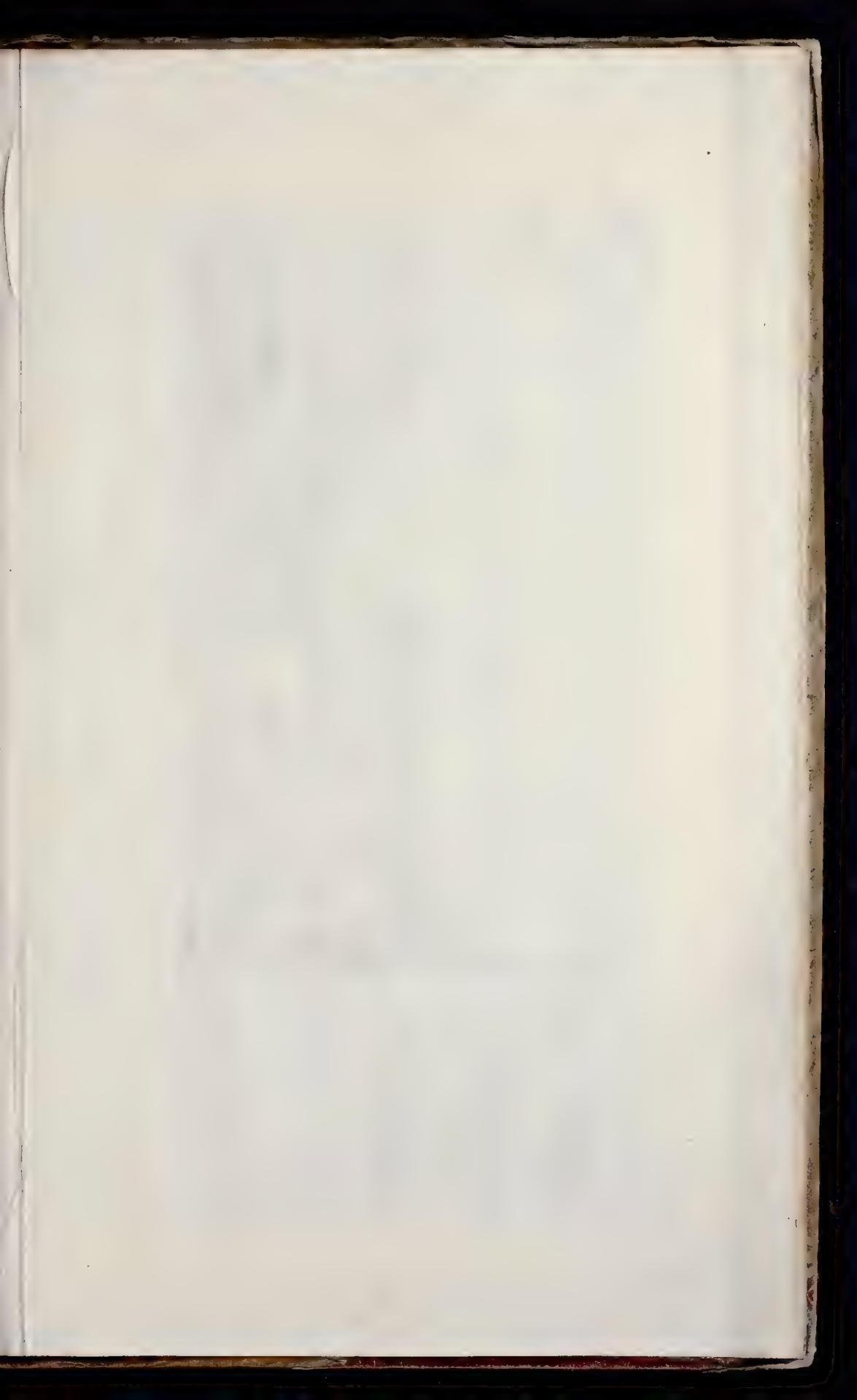
Figures upon the Windows of the Stair-Case, on the



West Gate, in the Royal Palace of Persepolis.

Published according to Act of Parliament



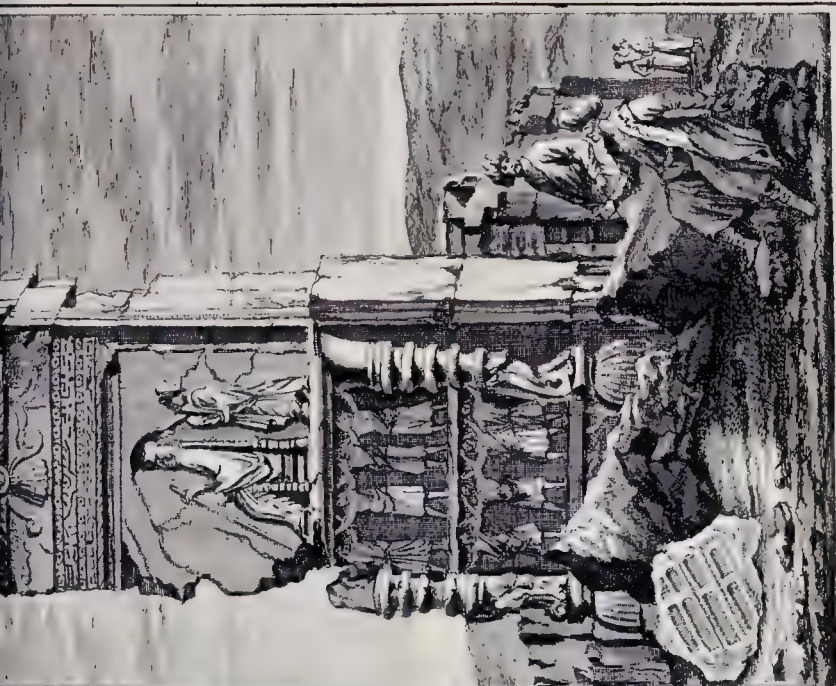




Glyptothek and Characters on the West Side of the Stair Case of Persepolis.

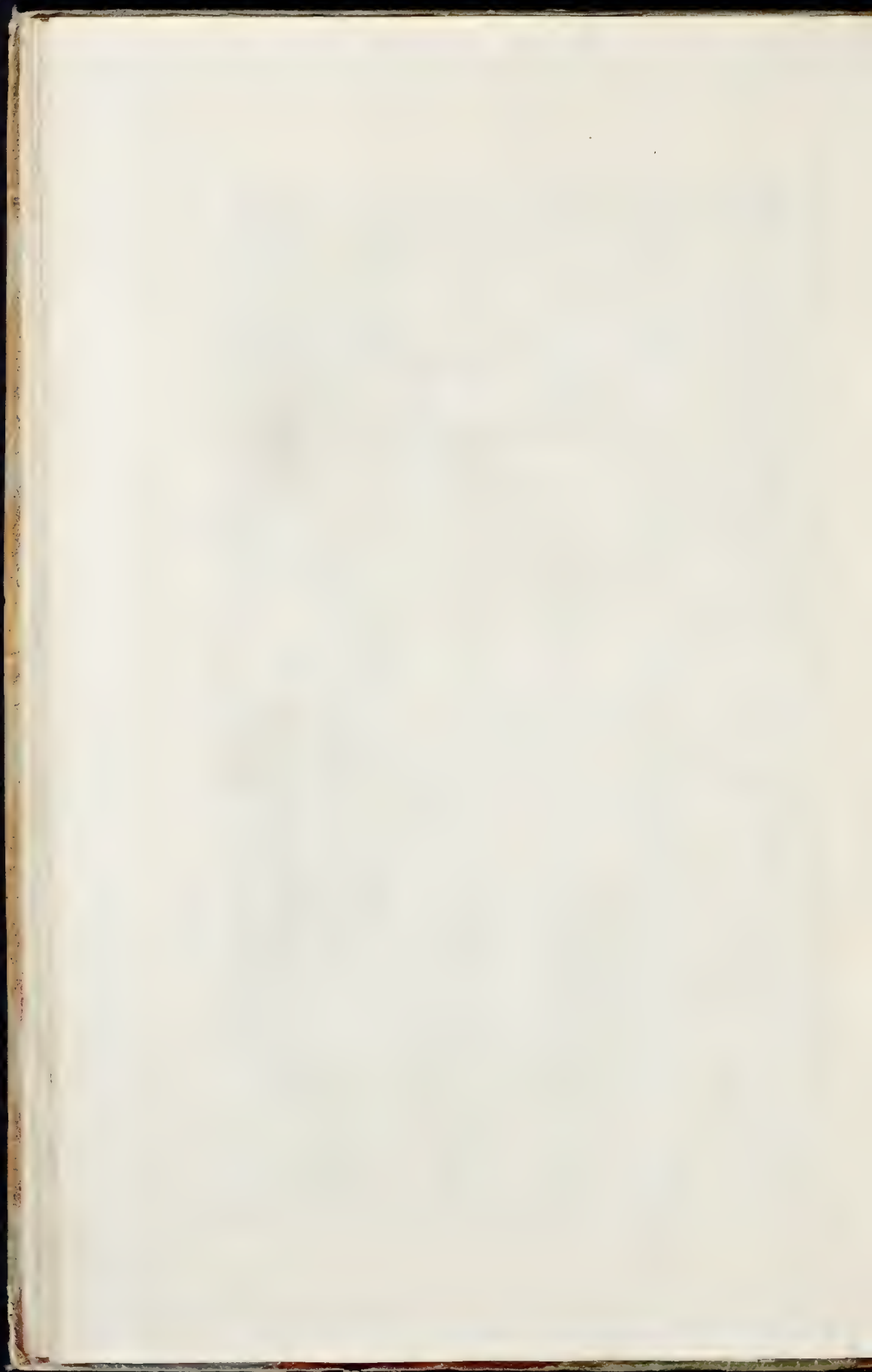


A Pilaster of the Portal with a number of Figures on it.



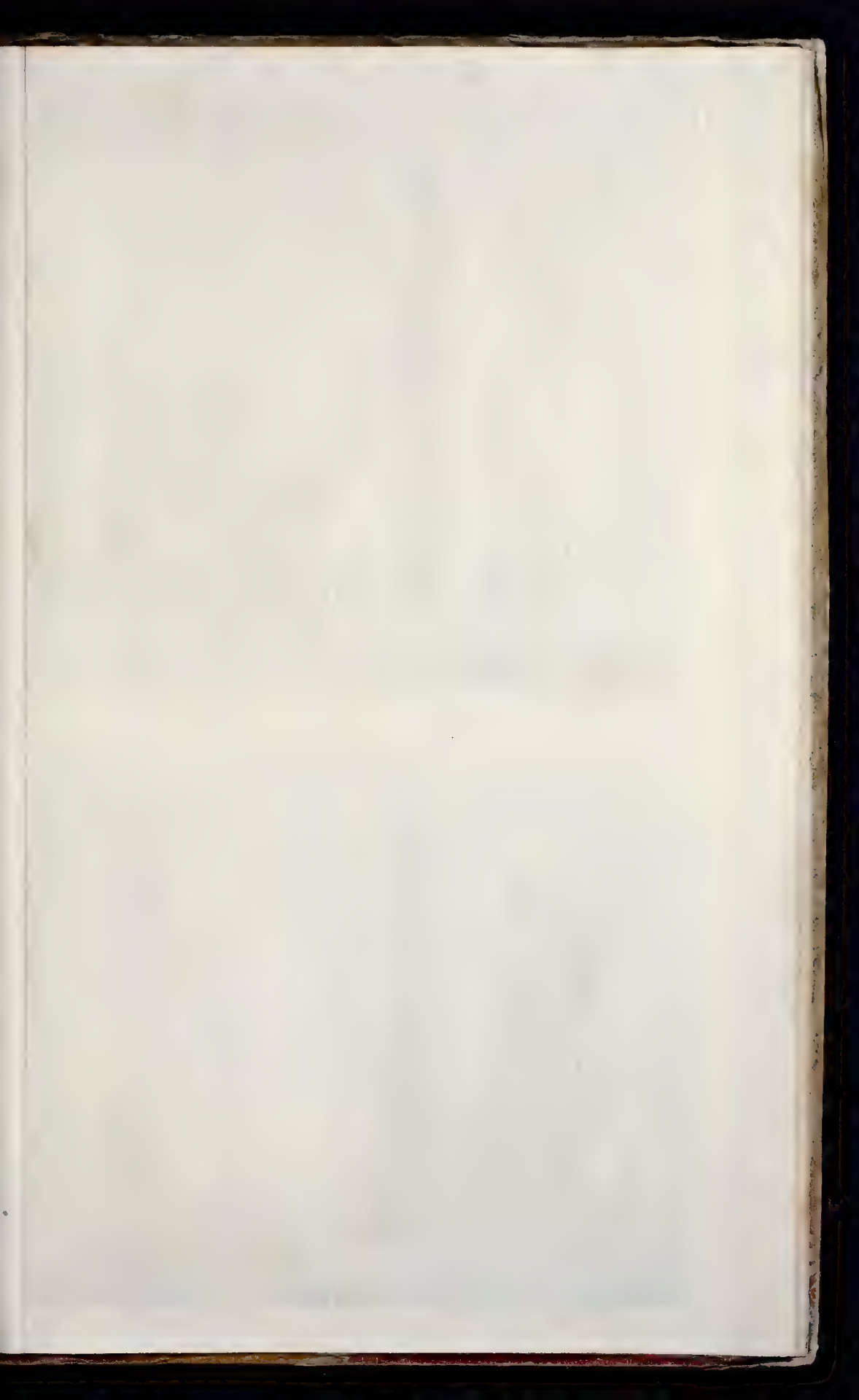
Part of a Pilaster.

Published according to Act of Parliament



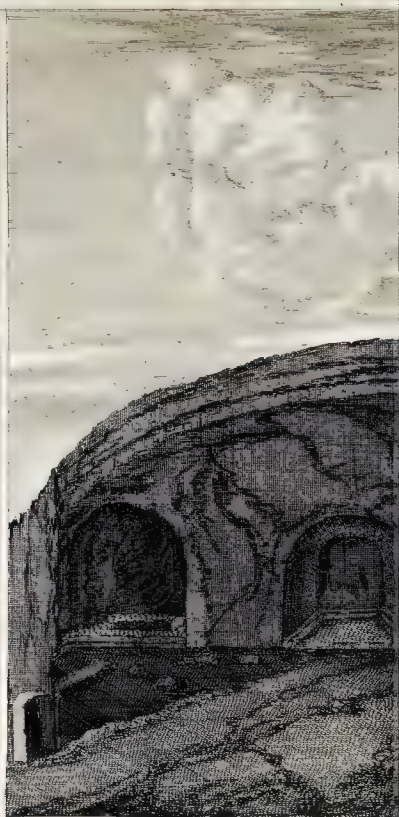


Figures on the Pilaster of a Portal.—





*The remains of a Portal before the Lofly
Edifice of Persepolis.*



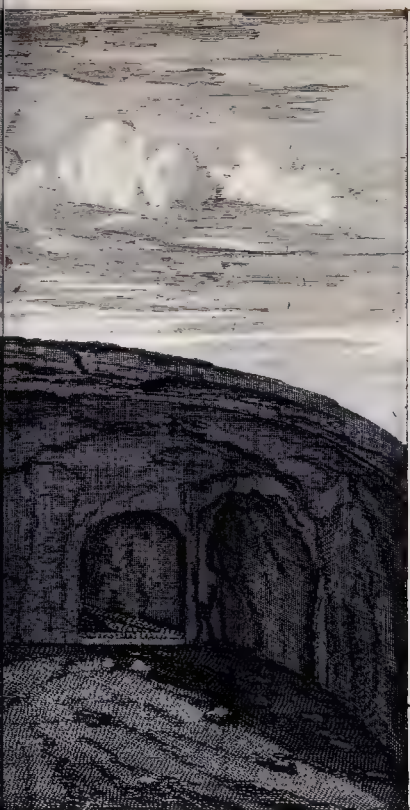
The Inside of a Tomb near Pe



A Portal of Persepolis.



A Piece of the Side of a



polis, belonging to the Kings of Persia.

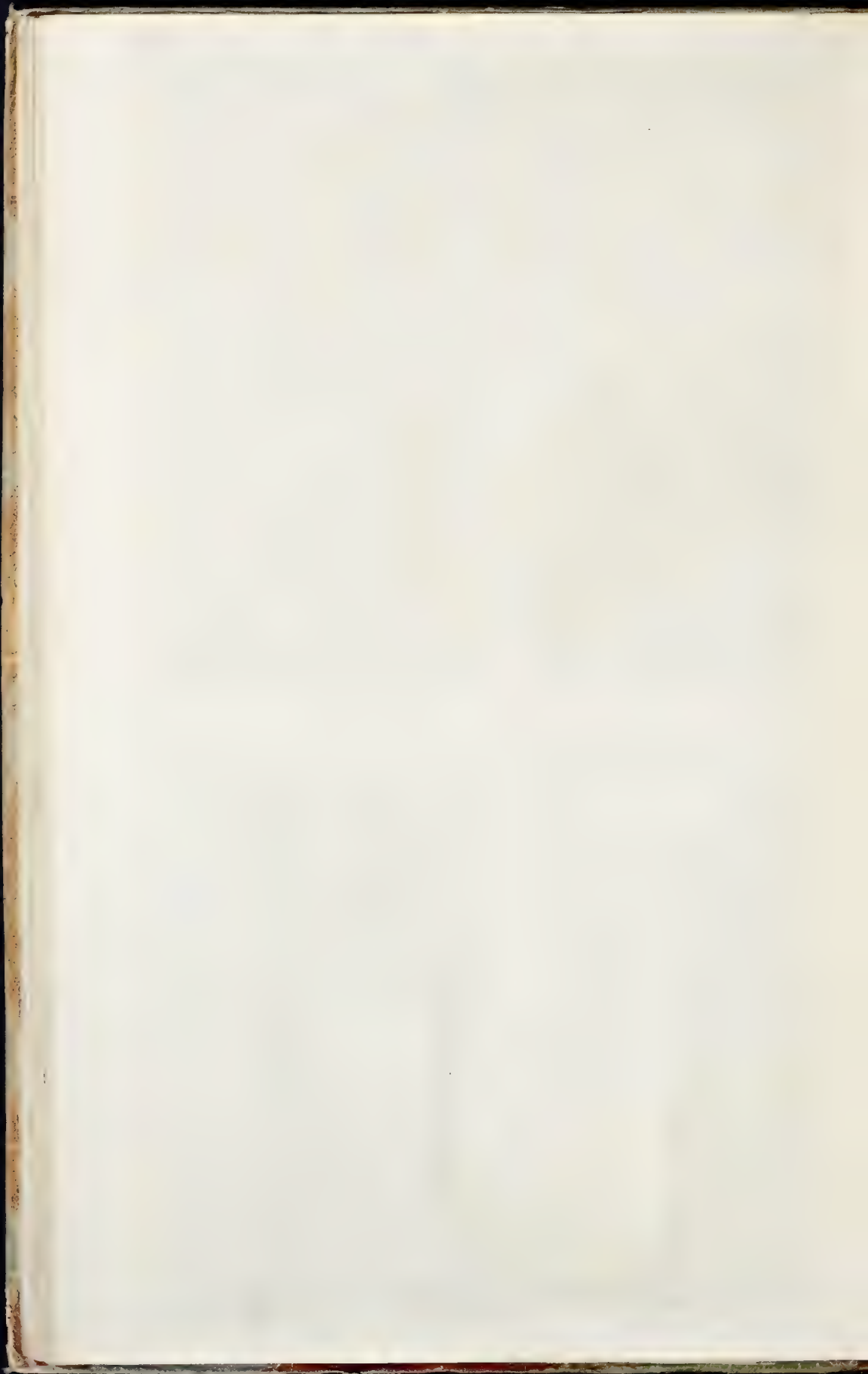
A column before the lofty Edifice of Persepolis.



Window filled with Characters.



A Portal of Persepolis.







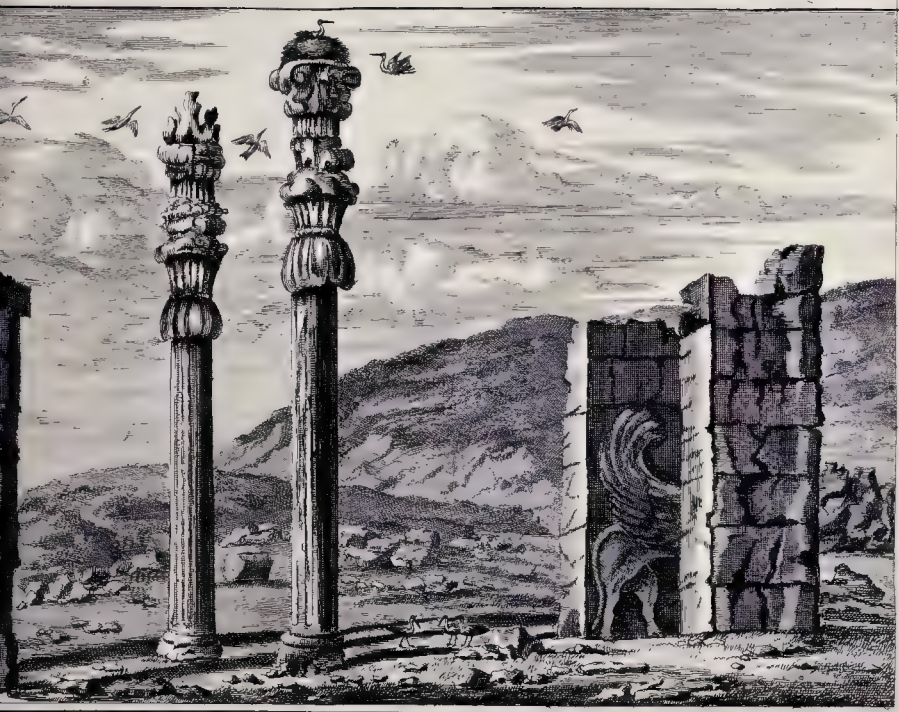
Portals on the West Side of the Royal



The Remains of two Portals and two Columns of the Royal

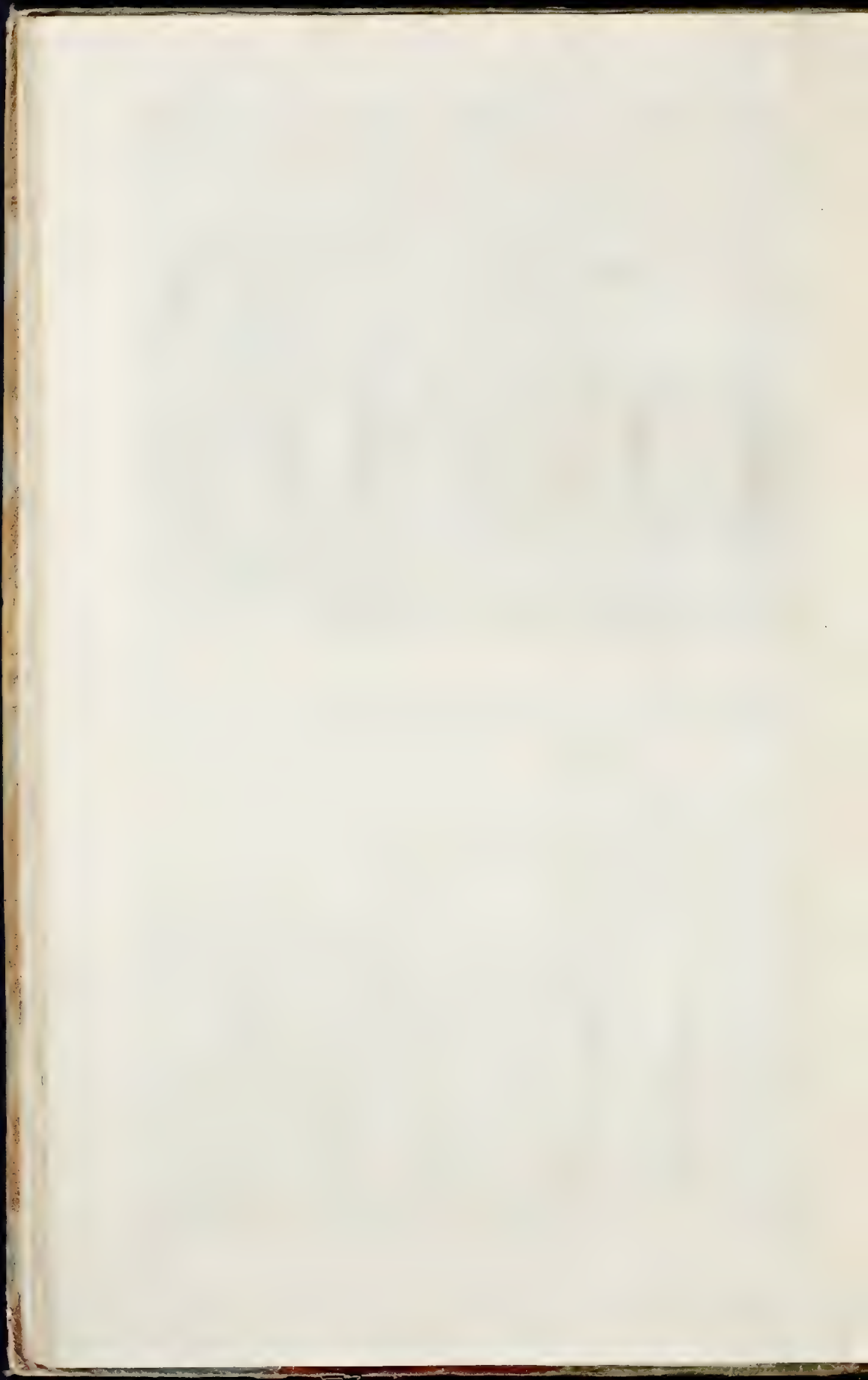


Palace of Persepolis.



Palace of Persepolis.

Published according to Act of Parliament







Temple at Nasir Rattan, near the ruins of Persepolis



Figures between the above Temple, shown out of a Rock.



Figures half buried, Das



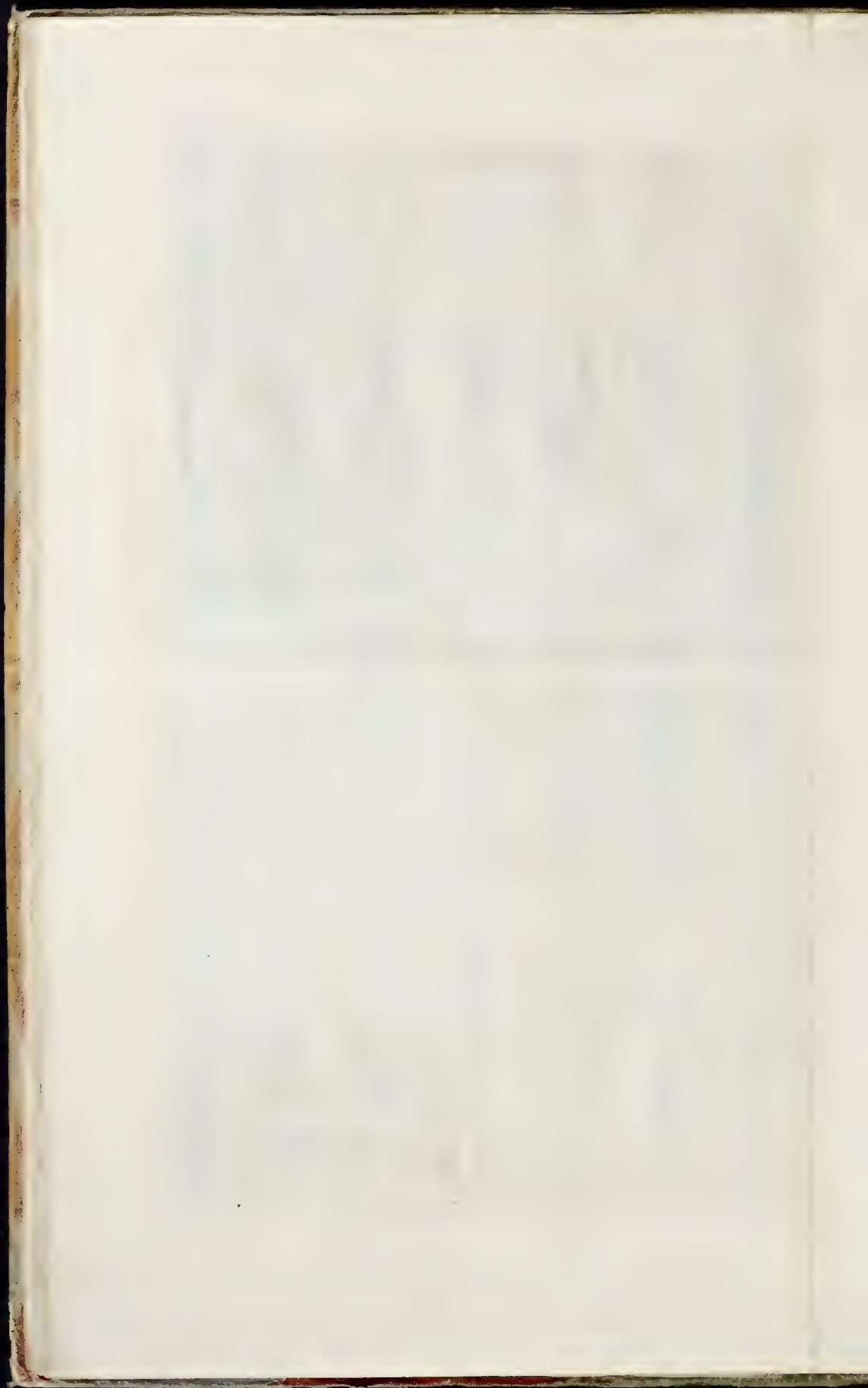
Another Tomb at Naxi Rulfan.

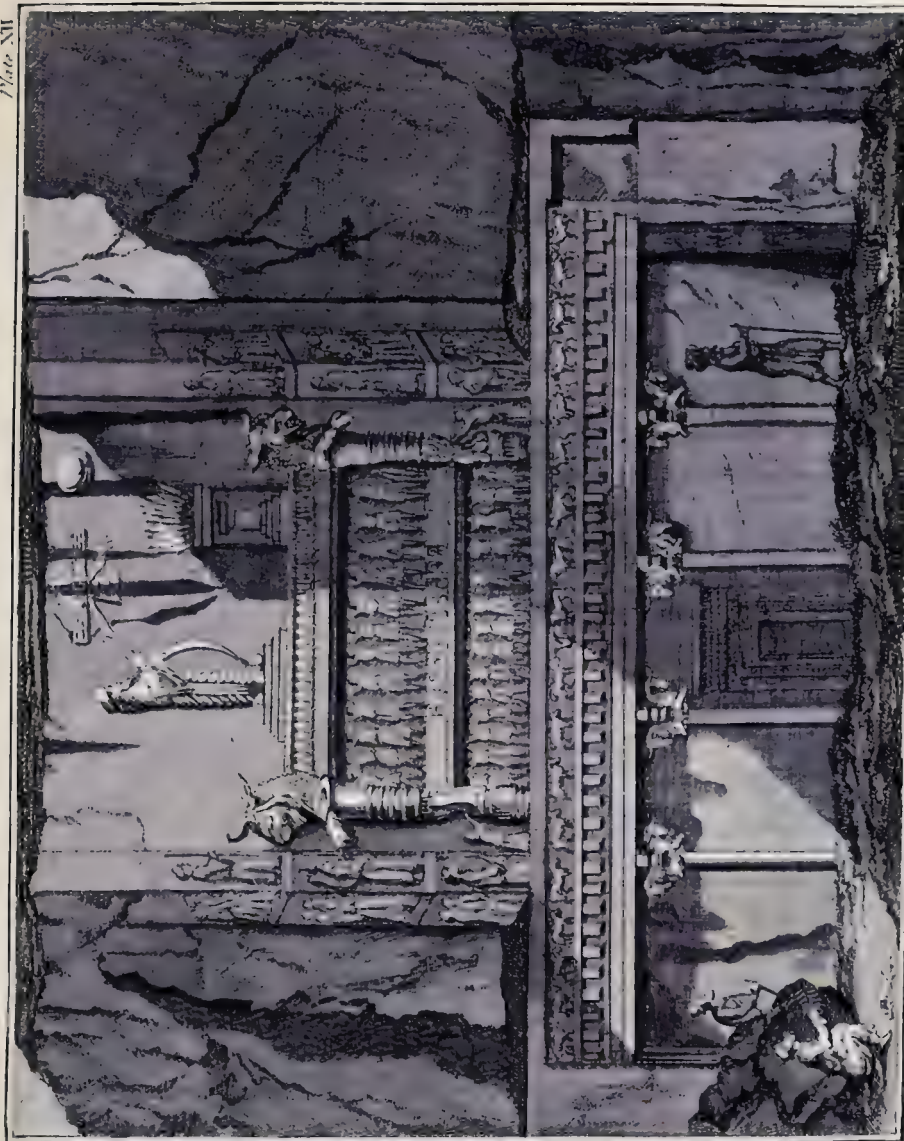


Prince Rulfan & another on Horseback.



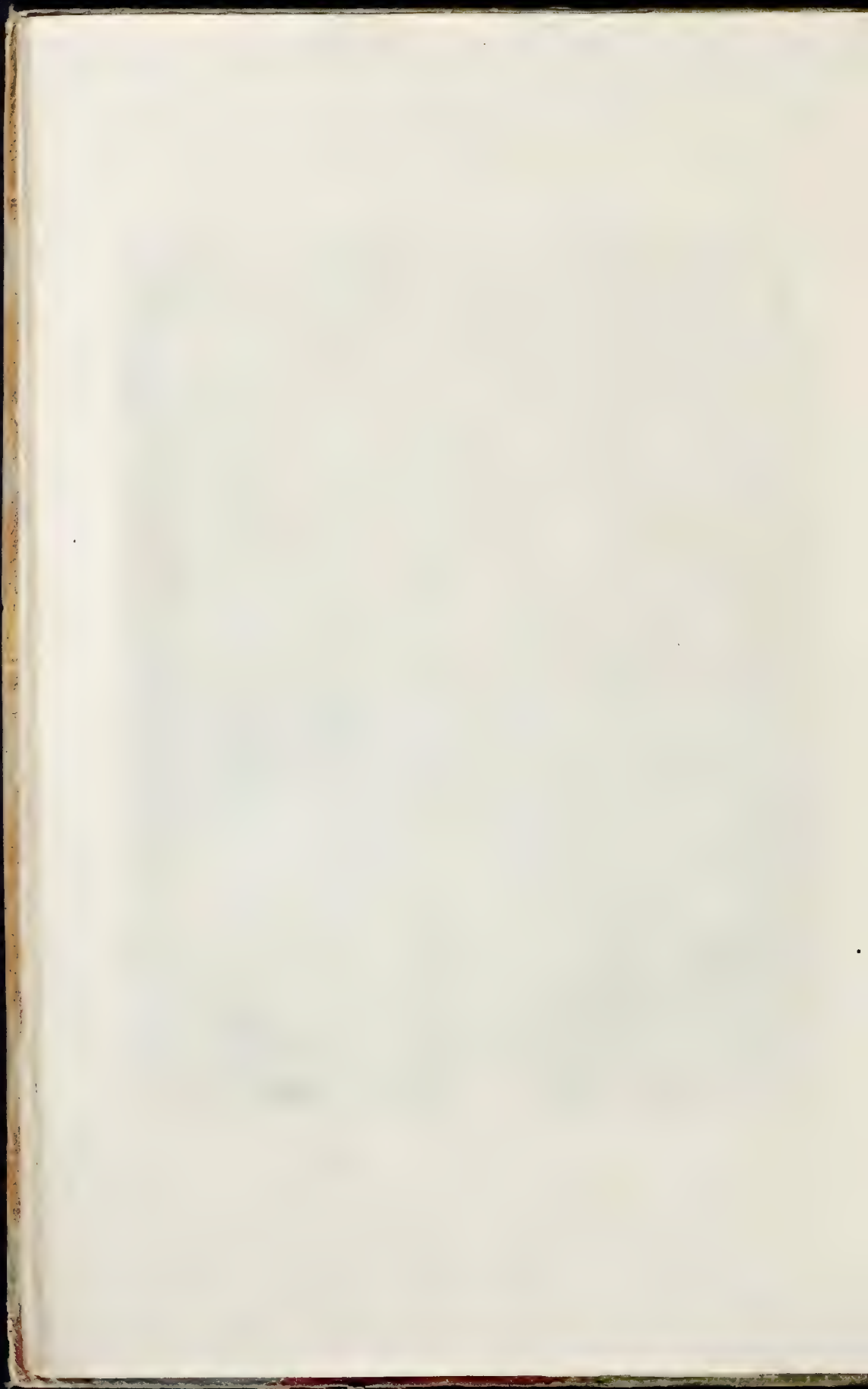
Two Small Square Edifices near the Tomb.

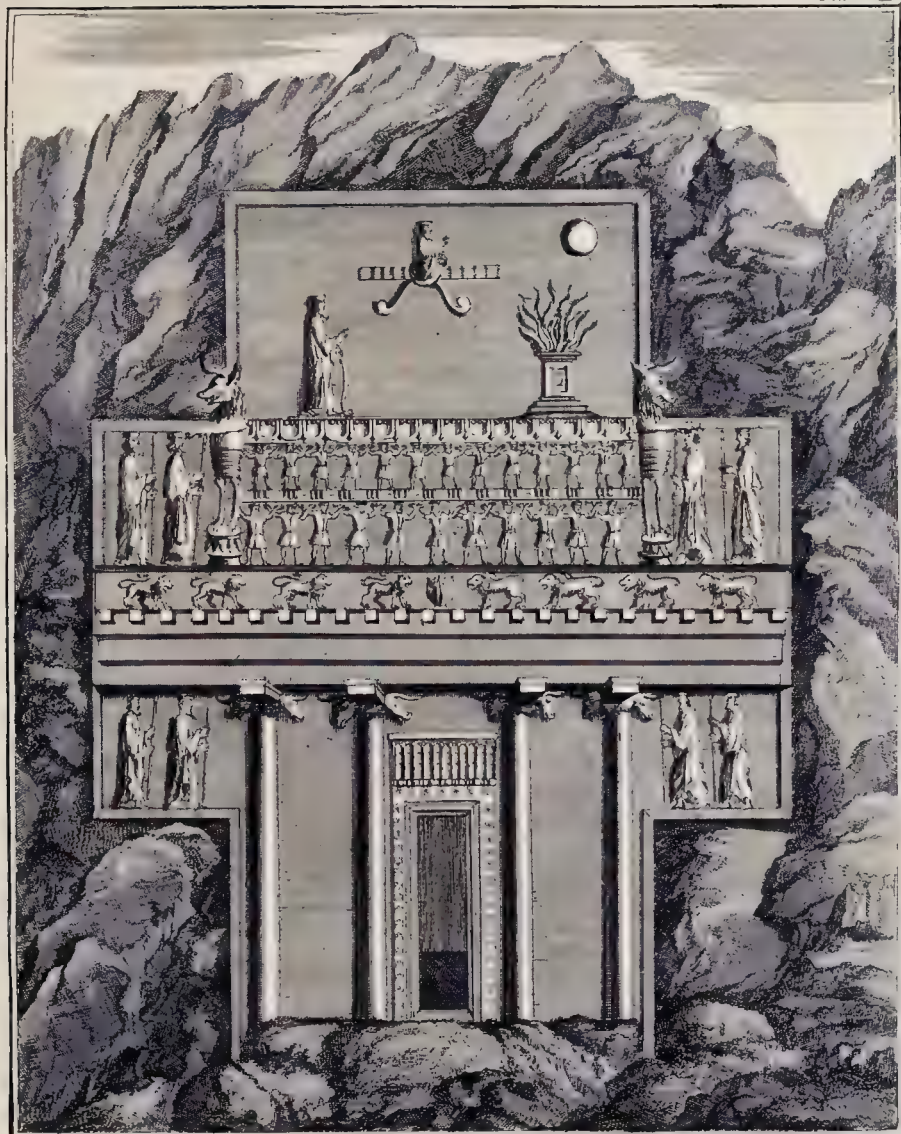




Published according to the original

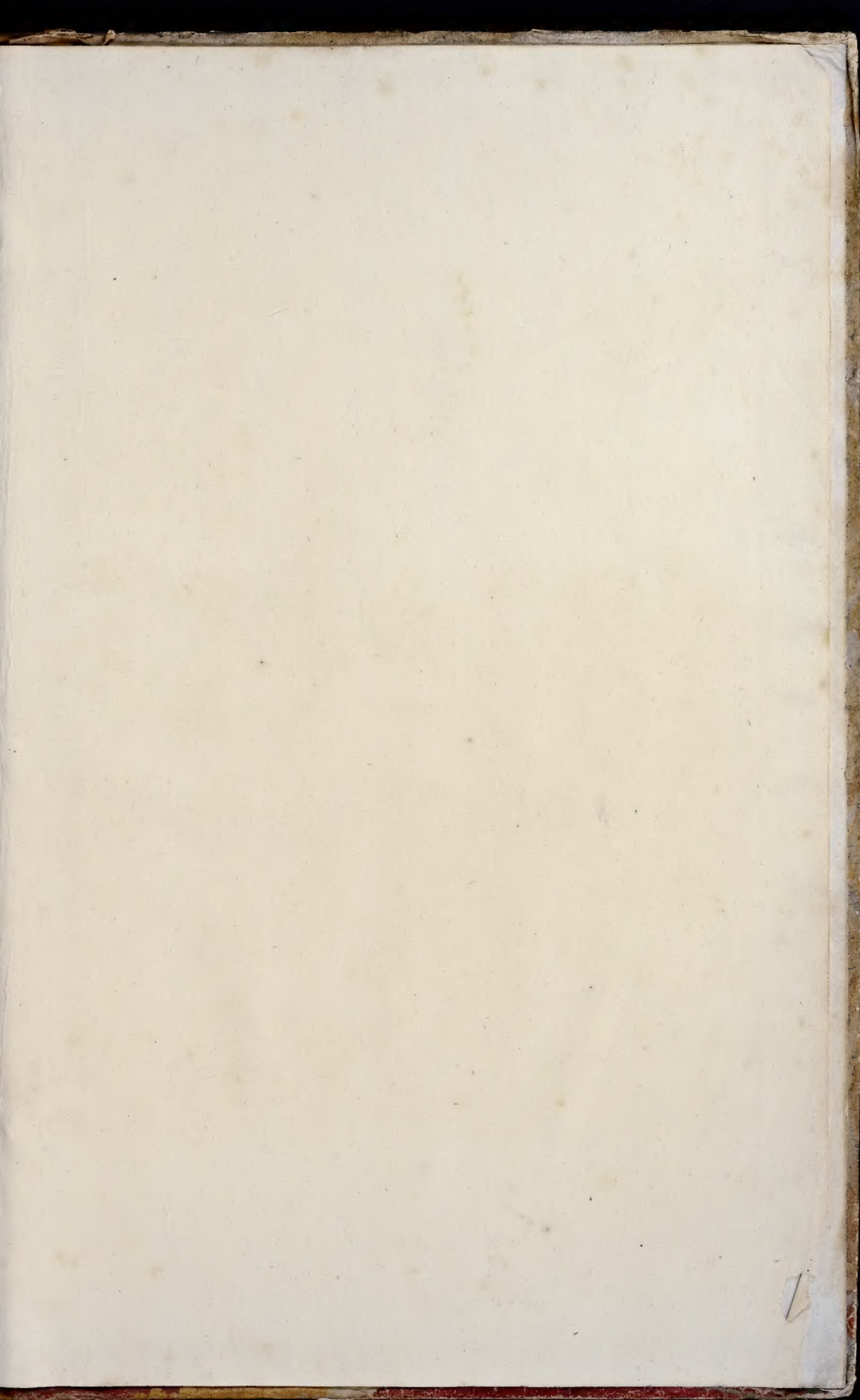
A Temple of the Athena near Persepolis, seen from the interior

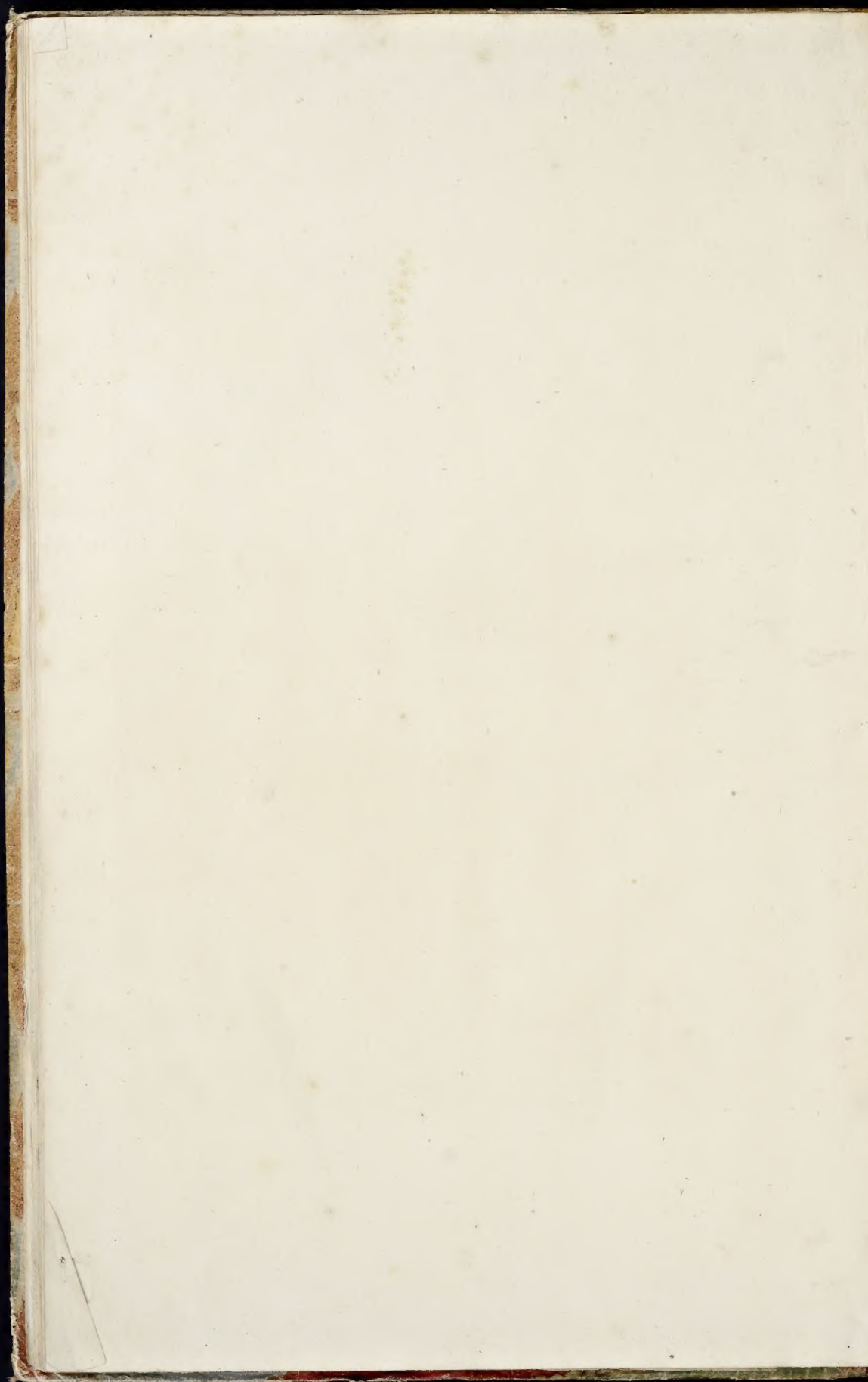




The Tomb of Darius, Ten of Hyfaipecs.

Published according to Act of Parliament.





SPECIAL
Folio

88-B
5354

